THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Blessed are they who humble themselves without being compelled to be humble. . . . blessed is he that believeth in the word of God, and is baptized without stubbornness of heart, yea, without being brought to know the word, or even compelled to know, before they will believe." BOOK OF MORMON, ALMA 32: 16.

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LOYAL WORKERS IN A GREAT CAUSE*

PRESIDENT HEBER J. GRANT

MY TOPIC, as you see by the program, is "Loyal Workers in a Great Cause."

I am sure that the hearts of all those who have been "Loyal Workers in a Great Cause" in the interest of the Primary Association are swelling this day with gratitude and thanks to God for the wonderful accomplishment through their labours, in establishing so permanently and causing such a wonderful growth in our Primary Associations.

I am convinced that no other community of the same number of people as the Latter-day Saints has ever had such a parade as we had yesterday, such a wonderful exhibition as we had at the stadium, and such a magnificent audience gathered together as we see here to-day, in commemoration of the wonderful accomplishments of fifty years' labour. Truly our hearts swell with gratitude before God for His manifold blessings to us as a people.

I believe, in fact I am convinced in my heart, that there are no other people in the world that so fully and perfectly carry out in their lives as do the Latter-day Saints the sentiment contained in the two first lines on the program:

Thou shalt love the Lord thy God with all thy heart. . . .
Thou shalt love thy neighbour as thyself.

The unselfish labour in the Relief Society, from the day of its

*Address delivered at the Primary Jubilee, Sunday morning session, in the Tabernacle, Salt Lake City, Utah, U. S. A., June 10th, 1928.

organization, of all those who have held office or have laboured in our Sunday Schools, in our Mutual Improvement Associations, in our Primary Association, in the Religion Classes of the Church, stands out as a marvelous testimony of the love of God and of our fellowmen. The labours given, I believe, are greater than can be found in any other community of a like number.

I have often had people say to me: "I cannot understand how it is possible that you can have between two and three thousand young men and young women labouring at their own expense or that of their families in proclaiming your faith to the world." I have been able upon all such occasions to answer that the reason we can have them do this is that they are converted and their parents are converted; that in very deed and of a truth we as Latter-day Saints have the Gospel of the Lord Jesus Christ, the plan of life and salvation, the pearl of great price—that it is of more value than all the wealth, all the knowledge, all the information that men can gain. We have that which means, if we live it, eternal life—not only eternal life in the presence of God, but glory and exaltation in the celestial kingdom with our Heavenly Father. Having found the truth, having been blessed of God with a knowledge of the truth, it is no wonder that those who have knowledge are anxious to serve and anxious to have their children serve.

THE JOY OF UNSELFISH LABOUR

My heart has always gone out in gratitude and love to the officers and teachers of the Sunday School where I received in my youth many lessons that have been guiding stars to me through all the journey of life. I have ever been grateful that I was connected with the first Mutual Improvement Association and that the Lord, in answer to my earnest prayer, gave me the opportunity of later serving as one of the General Superintendency of the Young Men's Association. Two missions in my life have I prayed for—one that I might be chosen to labour with the youth as one of the General Superintendency of the Young Men's Mutuals, and the other that I might be called to go to Europe to succeed Francis M. Lyman. One of these labours came to me the very next day after I prayed for it, by appointment of the Presidency of the Church, to be one of the Mutual Superintendency. Soon after praying in Japan—that far-off land—that when my mission was ended there I might be permitted to go to Europe, I received a cable from President Smith: "Come home upon the first steamer." I returned, to be called to England. The three years of my unselfish labour there, love of God and love of my fellowmen being an inspiration to me, were three of the best years of my life.

I have no doubt in my heart that every soul, from Sister Rogers down to those who are labouring to-day for the Primary, have

more real joy, more real happiness in having served, than if they had been successful in accumulating means or in securing the honours of men. They have had the blessings of God to attend them.

My heart is full of gratitude to God for this marvelous gathering here to-day. I do not know when I have ever seen an audience that seemed to me to have in their faces more of an interest, more of a desire and determination to serve God, than I see in the faces of those before me to-day. I am thankful for the great parade that we had yesterday, for the wonderful exhibition at the university stadium; and above all, I am thankful and grateful to God for hearing and answering our prayers that there might be no accidents.

May the Lord bless abundantly every soul connected with the Primary work, is my honest and sincere prayer to God. My heart goes out in gratitude and thanks to all the loyal workers. God bless you one and all, is my most earnest prayer, and I ask it in humility and in the name of the Lord Jesus Christ, our Redeemer. Amen.

A PLAN FOR THE UPLIFT OF MAN*

ELDER GEORGE ALBERT SMITH

AMONG THE WONDERFUL inventions of our day is that of the amplifier and the radio. This morning I am grateful that I have the assistance of this device in speaking to you in this great building.

Yesterday we had as visitors men from afar, one of whom addressed us, calling attention to our particular position in the world of Scouting. His remarks reminded me of an experience I had recently—at least it is not many months ago—while in San Francisco attending a regional meeting of the Scout organization. We had spent the day in session. At the close of the meeting, when it was ready to adjourn, I asked the chairman for permission to say a few words on the Latter-day Saint plan of taking care of boys. My request was cheerfully granted. I asked those who were present, first, if they would pay attention to what I had to say, with the thought that they might add to our program, and give us the benefit of their thinking, because they were all experts in taking care of boys.

THE MUTUAL IMPROVEMENT PLAN

I said: First of all we have a Fathers' and Sons' outing manual.

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*Address delivered at the third session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., April 7th, 1928.

I had it in my hand. This is an invitation to the fathers and sons of our country. We have in our Church ninety-nine ecclesiastical divisions known as stakes, and this program is suggested for fathers and sons, with the thought that if we can go out together into the open spaces and camp in the mountains or plains of God's great out-of-doors, and become better acquainted, both fathers and sons will be greatly benefited thereby. I went through the program, of course, in a little more detail than I shall do here to-day. I said: We have a junior manual. This is intended to inspire in the boys faith in God. There is a lesson for each week during the Mutual Improvement season, and we feel that it is a fine program. I called attention to some of the features of the plan, some of the experiences of our missionaries and early Scouts, and the feeling that it would engender in the heart of the boy an appreciation of the heroism of these individuals.

I said: We have an advanced junior group in the Mutual. For this group we have a manual prepared to call attention to the fact that courage is an important thing—not only courage in the face of ordinary danger, but courage to do right when evil is present. We feel that at this age our boys should be stimulated with the courage to do right. Scouting is an important part of the program of these junior groups.

Our next age is our senior group, and we have a manual prepared for them. While men are quarreling about the differences between science and religion, we prepare a manual and put it into the hands of our advanced adolescent youth, calling attention to the fact that there is no conflict between true science and true religion; that the truth, no matter from what source we derive it, all originates with our Heavenly Father. We place a manual in their hands that calls attention to the fact that instead of trying to find a conflict between science and religion we do well to understand them both, to the end that we will be able to harmonize them.

While I was talking I noticed several individuals in the house nodding to one another, calling attention to the fact that that was a good thought.

Now, I said, we have an advanced senior group. For this group we have taken for this year's study short biographies of men who have been prominent champions of liberty throughout the world, such as Moses, Confucius, Gotama the great Buddha, Justinian and other philosophers and religious leaders. Then we call attention to the fact that in this group were Oliver Cromwell, George Washington, Joseph Smith, Abraham Lincoln, Brigham Young, Benito Juarez, etc. In the life of each of these men we have found that which we feel ought to inspire men and women with a desire to do better things. In addition, we have our Mutual *Improvement Era*, that is published monthly, containing articles that are intended to inspire in the growing young men a

feeling of reverence for God, and a desire to know of His purposes.

At the conclusion of my talk to them I said: Now, gentlemen, I have told you what we are trying to do for our boys in the Church of Jesus Christ of Latter-day Saints. I shall appreciate it if you will now give me your reaction and any suggestions for improving our plan.

One of the leaders of the group, without hesitation, said: "Mr. Smith, we are at your feet." Another man spoke up and said: "There is no other program like that, for boys, in the world." The superintendent of schools of San Jose, California, said to me: "There is no church in all the world doing for its young people what you are doing," and he said: "It is remarkable to me that we, in San Jose, work our heads off to put over the Boy Scout program with the thought that we are doing the most wonderful thing in the world for boys, and you come here and tell us that that is only a little part of your program, that Scouting is a part of your junior work." And he said: "I want to compliment you." There were quite a number of those present who gave me their cards and asked if we would supply them with our manuals for this year.

I mention this because only yesterday you heard from one of the chief Scout men of the United States the statement that we lead in Scouting, that Utah and the Church of Jesus Christ of Latter-day Saints are in the forefront in the world of Scouting. In the case of the people I have mentioned, their lives are set on that one department.

OTHER DEPARTMENTS

When this man from San Jose said: "We find that this is only a little part of what you are doing for boys," I did not enlarge upon the program by saying that this is only one of the departments of the Church of Jesus Christ of Latter-day Saints. We start with our Primary children, and they are surrounded by the love and tenderness of the best women in the world. Our children are taught to pray; in the organizations with which they are identified they are taught faith; they are led along the pathway of constructive thought. They are carried on in that department until they are twelve or fourteen years of age. I did not tell of our Sunday Schools—no other Sunday Schools in all the world compare with ours. We take our boys and our girls in their tender years and lay a foundation for an understanding of the Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and the history of the Church; so that when they are old enough to come in contact with individuals in the world they have a fund of information by which they are not only able to defend their faith, but are qualified to advocate

their faith in such a way that others may be inspired and interested in it.

Then we have the Mutual Improvement organizations that have developed both boys and girls to become orators, musicians, writers and thinkers. We have our Relief Society, the great national organization, than which there is nothing in all the world better, an organization that contributes, not only to the intellectual and spiritual welfare of its members, but also to the desires in their hearts to reach out and benefit and bless those who are in need, as the name implies. I did not tell these men that when our boys are young they are taught the Gospel of Jesus Christ, and ordained to the Priesthood; that as Deacons, as Teachers and as Priests they are taught while in youth; that as Elders they become members of the Melchizedek Priesthood, and may be ordained Seventies and High Priests, going upward through the various ages of their lives, I did not call attention to the fact that we have our ward meetings where once a week we are brought together and where we may partake of the Sacrament. I did not call their attention to the fact that we have our quarterly conferences which afford the opportunity for the people to come together in the various larger districts, under the influence of our Heavenly Father. I did not tell them of the great annual and semi-annual conferences that are held in the Church, attracting people from all parts of the world, affording opportunity for the reuniting of families, the bringing together of friends and renewing acquaintanceships—all these things, a regular part of the program of the Church of Jesus Christ of Latter-day Saints.

OPPORTUNITY FOR DEVELOPMENT AND GROWTH

I have not touched all the things that are in my mind, but I have mentioned enough to call your attention to what I would like to have you remember—that when our Heavenly Father established His Church upon the earth, He established it on such a broad plane that there is afforded in this organization, by means of its Priesthood and its auxiliary organizations, an opportunity for the development of every living soul, under the influence of His Holy Spirit. He organized His Church on so broad a scale that all are invited to search the scriptures and understand them for themselves. On such a scale we are invited to go into the great schools and universities of learning of the world and seek for the things that the world has been able to uncover and explain; and these all, as far as they are true, to become a part of our thinking, to be made a part of our lives.

When we analyze these things and realize what God has done for us, we would be an ungrateful people if in the depths of our souls we did not worship Him day by day, with thanksgiving in our hearts for the mercies that are extended unto us. No other

people in all the world are so cared for and cultured; no other people in all the world are so tenderly taught and so carefully advised and counseled as are the Latter-day Saints. And if we will only take advantage of our opportunities and avail ourselves of our privileges, this Church will continue to grow and spread; there will be less opportunity for evil to come into our communities; we will continue to be a tower of strength for righteousness, as I believe we now are among the people of the world, not only in keeping the ethical ideals of this world before the people, but also in instilling in mankind a living faith in our Heavenly Father, which is at the foundation of all real progress.

I am grateful for my standing in this Church. I am thankful to be associated with my brethren and sisters in a department of service. And now to-day, inasmuch as there is a new plan in operation, affecting the Priesthood and the Mutual Improvement Associations, following upon that of the Church Sunday School, let us all desire to carry forward this mighty work of our Heavenly Father, put our shoulders to the wheel and cause this department to function for the benefit and blessing of the youth of Zion, and for the uplift of every man, woman and child, to the end that each may in due time be found worthy of a place in our Father's celestial kingdom. That we who have part in this glorious work may rejoice in it, is my prayer, in the name of Jesus. Amen.

WE ARE SPINNING our own fates, good or evil, never to be undone. Every smallest stroke of virtue or vice leaves its never-so-little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying: "I won't count this time!" Well, he may not count it, and a kind Heaven may not count it; but it is being counted none the less. Down among his nerve cells and fibres, the molecules are registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out.

Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keep faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning to find himself one of the competent ones of his generation in whatever pursuit he may have singled out. Silently, between all the details of his business, the power of judging in all that class of matter will have built itself up within him as a possession that will never pass away. Young people should know this truth in advance. The ignorance of it has probably engendered more discouragement and faint-heartedness in youths embarking on arduous careers than all other causes put together.—WILLIAM JAMES.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JULY 12, 1928

EDITORIAL

COURTESY

COURTESY is a mark of the true Latter-day Saint. It is a compound of brotherly kindness and godliness, and as such helps qualify us for the work of God. As an expression of our love for humanity it reflects, through us, the love of the Lord for His children. The Gospel itself is founded in love of mankind; and courtesy, a product of love, is one of its chief possessions.

Politeness, or good manners, always accompanies courtesy; but politeness is not always its child. Courtesy is of the heart; politeness may be merely of the head. The one is spontaneous, simple and warm; the other may be formal, precise and cold. Love of mankind is the basis of courtesy; love of self may be the basis of politeness. Latter-day Saints, a courteous people, should practise true politeness, good manners and the attendant graces.

The courteous person is easily recognized. He is unselfish, kind and respectful. Deeply sensitive to the rights of others, he not only takes but gives, and finds as much satisfaction in giving as in taking. He clings to his own opinions, but gives respectful hearing to the views of others. The success of his neighbour gives him joy, and his failure, grief. He helps when he can, and accepts modestly the help tendered him. He speaks gently and answers softly. His path is marked by helpful acts, fair play and cheerful faith.

Courtesy should characterize our church associations. The Church of Christ is a vast brotherhood and sisterhood. The welfare of the cause of God is our concern. The progress of the whole work depends upon the progress of the individual members. Therefore we must help one another. The goodwill expressed by courtesy is necessary in this common and united labour. Does our brother need help? We give it. Is he weak? We strengthen him. Is he sinful? We love him into purity. The courteous Latter-day Saint can not gossip about his neighbour, or backbite him or find fault with him or criticize him unkindly. Courtesy sees beneath the surface, and discovers the motives and honest attempts by which men alone can be justly judged. When the stranger comes into our meetings, we make him at home by speaking to him and directing him. When the visitor from another branch or district or from the Mission office is our guest, we approach him without delay and bid him welcome. The courteous host does not wait for the guest to take the first step. So runs

the duty of courtesy for every member, officer and lay member, of the Church.

The relationships among the officers of the Church require constant and vigilant courtesy. Every person holding office must claim respect for his office, whether it be that of president, counselor, secretary or teacher; but in turn, he must give respect to his own and every other office. The president of an organization will not assume the duties of secretary if the secretary be present; and the secretary will not attempt to direct the work of the organization. A courteous recognition of one another's duties will prevent possible misunderstandings. A wise leader will not attempt to do, himself, all the work for which he is responsible, or to make assignments to a chosen few. The president of a branch, for example, will give all members of his flock an opportunity to take part in some of the proceedings under his direction—speaking, singing, administering or passing the Sacrament, teaching, asking or answering questions or visiting among branch members. The courteous extension of such opportunities for service and self-development to all members, whether officers or not, will promote the feeling of brotherhood, and make the courteous leader more successful. A leader may well make such consideration for those placed in his charge, his main task.

Courtesy is a bearer of life's sweetness. It brings joy into life, for it accomplishes marvelous transformations. By its aid rough paths seem smooth, and hard tasks easy. It converts dull routine into rosy romance. It extinguishes anger and kindles peace; under its influence misery often flames into happiness. It is a miracle worker in a world of wilful men. Courtesy belongs to the Gospel, and all Latter-day Saints should cultivate it.—W.

A FAIR REPLY

An untruthful and misleading writing, which appeared as correspondence in the *Bedfordshire Times and Independent* of recent date over the name of Mr. R. Bowers Garlick, was answered in the same journal a few days following by a similar correspondent signed "A. D. N." We are not acquainted with our friend "A. D. N.", and he has not stated our case exactly as we would have done; but he has written a fair reply protesting against falsehood and misrepresentation, for which we are grateful. The nature of the original correspondence may be judged by the text of the answer, which follows in full:

Sir:—The zealous fervour of your correspondent, Mr. R. Bowers Garlick, has led him into making statements hardly in agreement with facts. The position of the case is, I understand, as follows. Polygamy was adopted by the Church of Latter-day Saints (or Mormons) on their arrival in Utah, owing to the death of many of the men and the number of women in the settlement. Polygamy gave the race a good start, and

was included in the early doctrines, though it was discontinued partly at the request of the United States Government and partly because its purpose had been accomplished. To-day, Utah, once a barren salt desert, has become one of the most prosperous and certainly the most clean-living and well-conducted of the American States. Whatever mistakes may have been made by the Latter-day Saints in the past, they have fully atoned for them. All religions can be found in Utah, from Baptist to Roman Catholics.

The statement that polygamy is against the law of God is entirely unfounded. How is it that the patriarchs of the Old Testament had several wives? What, may I ask, is the "unwritten law of civilization", so naively mentioned by your correspondent? It will be found that polygamy is usual in countries unaffected by restrictive laws in which there is a distinct surplus of women.

It would be interesting to know what "blasphemous doctrines" are taught by the Latter-day Saints. Judging by their "Articles of Faith" they are highly idealistic Christians, founding their religion on the Bible and the Book of Mormon (which probably has as much ground for acceptance as many other books of the Bible). It is rather amusing to note that when the Chinese object to our sending missionaries to them the English churches are quite indignant; but when another religion sends its missionaries to England a storm is raised.

Before Mr. Garlick nobly takes it upon himself to cast out the mote in the eye of the Latter-day Saints, let him turn to his own church and adjust that. Having cast out the beam, and set English Christianity on the track pointed out by Christ, he will be all the better able to put the Latter-day Saints right. I could give Mr. Garlick several instances in which English churches have gone directly against the teaching of the Master they profess to follow, but I am afraid I have already taken up too much space.

Let me conclude by asking a question about Mr. Garlick's last sentence, which has somewhat puzzled me. How, and when, did Bunyan "forget denomination", "join together in one body, and crush this thing"?

A REMEDY—AUTHORITY AND SIMPLICITY

Elder H. Grant Vest, Norwich District

We are living to-day. Each moment of our lives is a record by which we shall be judged. Christ, the Lawgiver, has blazed the trail to eternal life and laid down the plan whereby we may gain salvation in His presence. He has established a system of government whereby man may be edified—His Church. He has taught the world His wonderful precepts, which, if obeyed, will bring joy, contentment and happiness.

But where are Christ's Church and Christ's Gospel to be found? Men do not know; they are groping. Recently a renowned clergyman of the British Isles announced a startling discovery. From a study of figures, pertaining to church attendance in the Metropolis, he found that only one out of one hundred people is

attending church. This clergyman gave his remedy for such a condition as follows: "We must get back to the simplicity of the Apostolic Church before we can regain its ancient powers."

To this insistent call for divine authority and simplicity of worship do we respond. The Church of Jesus Christ of Latter-day Saints offers to all the world the true Church of Christ—neither Catholic nor Protestant—but God's Church, established again in these latter days. It contains all the beauty, simplicity and splendour of the Primitive Church, with all the gifts, keys and powers to carry on Christ's work until He shall come to His people to reign and be their king forever.

DISTRICT CONFERENCE APPOINTMENTS

THE 1928 Autumn Conferences of the Districts in the British Mission will be held on the following dates:

Liverpool	Sunday,	September 9, 1928
Hull	,,	,, 16, ,,
Leeds	,,	,, 23, ,,
Manchester	,,	,, 30, ,,
Norwich	,,	October 7, ,,
Birmingham	,,	,, 14, ,,
Sheffield	,,	,, 21, ,,
London	,,	,, 28, ,,
Welsh	,,	November 4, ,,
Ulster	,,	,, 11, ,,
Nottingham	,,	,, 18, ,,
Free State	,,	,, 25, ,,
Bristol	,,	December 2, ,,
Newcastle	,,	,, 9, ,,
Scottish	,,	,, 16, ,,

District Presidents are requested to make early arrangements for the meetings, and to submit their proposed programs to Mission headquarters. All members of the respective Districts should be informed and public notice be given.

Every District President is to prepare a written report showing the work done, changes in the missionary corps, new fields opened, branch organizations, percentage of increase or decrease in tithes and offerings—in short, a comprehensive history of his District. This report is to be in form suitable for reading to the congregation, and a copy is to be in readiness for the Mission President or his representative at the Conference.

Provision should be made wherever possible for three Sunday meetings—morning, afternoon and evening. The Sacrament should be administered at the morning meeting only. Between the afternoon and evening meetings a special District convention meeting should be held for the Priesthood and all members interested in the auxiliary organizations.

A LIVING REDEEMER

Elder Edward L. Blacker, Ulster District

In the early dawn of that most memorable Sunday in history, Mary Magdalene and Mary the mother of James went to the sepulchre with spices which were prepared for the body of their dead Master.

As they neared the tomb, to their astonishment they found it open and the stone rolled away from its mouth. They entered quickly, fearing that the soldiers set to guard the tomb had taken Jesus' body and hidden it. While thus perplexed they were addressed by a person in white, who asked why they sought the living among the dead. He told them to go and tell the disciples of Christ that as He had foretold, He had risen in three days.

History tells us that Mary Magdalene could not persuade herself to withdraw, but remained behind weeping, to later have the privilege of seeing her risen Master. At first she did not recognize Him, so absorbed was she in grief and tears. Supposing Him to be the gardener, she begged Him to tell where the body of her Lord had been placed. Jesus uttered her name in tones that pierced her heart; she understood; she recognized His voice and knew it to be the Lord. So overcome with joy was she, we are told, that all she could say was: "Rabboni! Master!"

Later in the day He was seen by others, some of whom were permitted to reverently touch His feet. In the evening He stood among the Apostles and quieted their fears by the assuring demonstration and words: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

After they received this convincing assurance that their Redeemer lived again, they declared the fact to many trustworthy witnesses who were well known. While the Apostles were the official witnesses, James and many others confirmed their testimony. It is evident by the scriptures that large numbers of people must have received a knowledge of the reality of the resurrection of Jesus, firsthand, and not on the mere report of the few. He appeared personally to Peter, and also to Paul, but neither of these is content in his public utterances to let the fact rest upon his own testimony. Almost invariably they declared that the evidence rested upon all of the Apostles, whose testimony was generally proclaimed and known.

When so many people, at various times, and together, received and believed such physical proof of the reality of the resurrection, we must conclude that it had a firm foundation. We believe the testimony of the Apostles; we know that our risen Redeemer lives.

WISDOM FROM AN "OLD-TIMER"

Elder Ervin R. Stoker, Ulster District

A few days ago the writer had the privilege of interviewing one William Henry Rayburn, a resident of Belfast and a citizen of the United States, who could tell of events that took place seventy or eighty years ago without referring to hearsay or written history.

"Now when I was a little boy eleven years old, back in 1847, I lived in the State of Illinois", began Mr. Rayburn. "I can remember standing in front of our house with my father one day when the 'Mormons' were passing. They had been driven from place to place, and people all along the street would point at them and whisper: 'There go the 'Mormons.'"

Mr. Rayburn was in Utah on his first visit in 1872, before there was a railroad to Salt Lake City, and he has been back again a number of times since. With his own eyes he has witnessed the reclaiming of that which was once a desert waste; he has watched while fair cities grew and blossomed as if by the touch of magic hands. This gentleman is not a "Mormon"; but he has seen the fruits and studied the life of Brigham Young, and pronounces him a God-fearing man, and in his opinion one of the greatest empire builders that ever lived.

When Mr. Rayburn was thirty-two years of age he entirely lost his voice. He regained it by the exercise of faith and prayer, he avers. He has had many interesting experiences during his lengthy life, and was once a clergyman in one of the Protestant denominations. To-day at the age of ninety-two he is taking weekly lessons on the violin—an example of his faith.

This gentleman is old in years, but not so in spirit. His voice is strong; he walks and stands uprightly, and he is supple and energetic.

When asked how he managed to keep so fit, he answered: "I believe in obeying the simple laws of Nature to guard my health. I don't abuse my body and then expect it to treat me right. Years ago I gave up tobacco because I realized that it was not good for me. I eat very little meat; I never eat too much of anything. I would not drink liquor—it is my body's enemy. I was always very fond of coffee and have never given it up entirely; but I do not use it at full strength. I drink tea occasionally, but it is very weak—little more than colored water. Live right in this life, and I thoroughly believe God will be so pleased by your having done so that He will liberally reward you, both here and hereafter."

When told that these laws of health are contained in the "Mormon" Word of Wisdom revealed by God to the Prophet Joseph Smith nearly a hundred years ago, he said: "The simple

laws of health taught by your people are admirable from any point of view, and I thoroughly believe that Joseph Smith was inspired of God, not only in that particular revelation, but in others. I am interested in people who do things; I always was. That is why I am interested in your people and your leaders. You have done things."

THE CREATOR'S PURPOSE

Elder S. Smith Stevens

The creation of the universe was a success. Nature itself is the successful fulfilment of a wise Creator's purpose. Whatever the philosophers may say, as they rail against the futility of this mortal passage, or whatever answer they may give to the great *why* of man's existence, the universe raises its voice in its own defense, to the silencing of cynics and doubters.

Man, the nearest earthly approach to divinity, is the crowning culmination of Nature's creative efforts. Can it not be said, therefore, that the world was ordered and brought into being for man—in order that he might be?

The universe labours to produce mankind. Nature is a mighty workshop whose wheels grind on forever, and man is the resulting product. There are also by-products of Nature's work, but it is not for the by-products that Nature does its grinding; it is for its best and most perfect creation.

Some will aver that these few years of endurance, which seem to lead us nowhere, unless it is six feet into the earth, scarcely warrant the stupendous effort that Nature makes. Their objection would hold if man were given life merely that he might "suffer and adore God", as dark-age theology professed. If such were the outlook, it must then be conceded that the creation was a failure. But if man has a purpose, and if that purpose is a noble one, the judgment must bear revision.

By the same reasoning which proves the universe to be made for man, let it be shown that man was made for joy—that he might possess it. From infancy to burial men seek and strive for but one thing, which thing is joy. Mistaken notions of it lead them ofttimes into sorrow; conditions frequently prevent their tasting of its fullest measure; but still they go on and on, ever in its quest. If death interrupt the hunt, what matters it? Eternity is before them. What can they not accomplish if they have life and infinite time at their disposal? "Men are that they might have joy"—everlasting joy in righteous living and accomplishment.

Salt Lake City.

THE ART OF BEING A GOOD LISTENER

Elder Gus Dyer

Let thy speech be better than silence, or be silent.

Someone has said: "It is better to listen than to talk." The person who can speak well is conspicuously attractive wherever he goes, and remains in good favour if he knows when to start and when to stop talking. It is a truth still more impressive that the world admires and respects a man who listens.

In the assemblies held in Virginia in the early history of colonial America was a man who seldom spoke; but when he did take the floor it was such a novelty that all present listened with unusual interest. What he said appealed and brought action. He was a listener.

There is something impressive about the quietude of an industrious individual. In quietude come thoughts, deeds in the making, tasks in the forming. Our opinions are usually formed in haste, and many people unknowingly pass on erroneous conclusions, too frequently couched in positive language.

Have you ever read a long speech by Ford, Edison, Burbank, Bell, Fulton, Stevenson or Wright? Lincoln's Gettysburg address is short, but it has moved many hearts to higher ideals. The great emancipator's power came from listening to God, who inspired him to accomplish for the progress of humanity.

Another great man said: "Say little; serve all; pass on." The glory of this gem is appreciated the more when we experience the uncomfortable feeling of having said too much or having spoken the wrong words. Hearts are frequently made sad by hasty speech, and the giver of offense is to be pitied as much as the offended. Carleton reminds us:

> Boys flying kites haul in their white-winged birds;
> But you can't do that when you're flying words.
> Thoughts unexpressed may sometimes fall back dead;
> But God Himself can not recall them when they're said.

Salt Lake City.

A CALL TO YOUTH

Gwen E. Langton, Gainsborough

As we travel along life's sunny pathway through the happy years of our golden youth, seeking music and mirth with eager haste, it would be well to pause and look life squarely in the face. We are beset by countless temptations. Life is a continual conflict between good and evil; and if we desire the good we must use our forces to combat the evil. It requires effort to be good, and watchfulness to be pure; but whether we choose good or its opposite we must expend effort. The difference lies in the re-

ward—in the happiness and satisfaction that come from the one, and the sorrow and torment that come from the other.

After youth comes middle age, and then declining years. Often they bring with them weariness, disappointment and regret, with a yearning for lost youth, and a realization that time and opportunities have been wasted—that achievement might have been nobler. But we cannot call back our yesterdays; we cannot travel again the highway of youth. Youth must think and act now, and merit happiness. Youth, choose the way that leads to peace and happiness, to salvation and glory.

FROM THE MISSION FIELD

Genealogical Classes: A report from Elder Alexander J. Bryan, which includes activities up to June 25th, brings word that genealogical classes have thus far been organized in fifteen branches of the British Mission; namely, Lowestoft, Norwich, South London, Holloway, North London, Liverpool, Birkenhead, Burnley, Blackburn, Accrington, Nelson, Wigan, Oldham, Bolton, and Rochdale. Elder Bryan reports good attendance at the meetings of organization, active interest in genealogical work on the part of the people, and a hopeful outlook in the genealogical field in the British Mission.

Doings in the Districts: *Nottingham*—The Sunday School of the Leicester Branch held its annual outing at Thurnby, Leicestershire, on June 30th. Outdoor games and contests were enjoyed by both young and old. A farewell social honouring Elder George Hart, a resident of Eastwood, who has served in the branch presidency for several years, was held at Eastwood on June 30th. Tributes and tokens of respect and esteem were given Brother Hart and his wife, Sister Caroline Hart, for their excellent work in the branch. Brother and Sister Hart are moving to Lincolnshire.

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